



The Effigies of John Collett, D<sup>r</sup>  
of Divinitie, and sometime Dean  
of St. Pauls Church, London,  
whoe departed this life, Anno  
Dom: 1519. Aged 53 years.

Will: Marshall Sculpsit.

Pr  
soul  
Chu

# DAYLIE DEVOTIONS.



LONDON.

Printed for Iohn Benson, & are to be  
sould at his Shop under S<sup>t</sup> Dunstons —  
Church, Fleet-street. 1640. W. Marshall scu

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DAILY  
DEVOTIONS.  
OR,  
THE CHRISTIANS  
Morning and Evening  
SACRIFICE.

Digested into Prayers,  
and Meditations, for  
every day of the weeke  
and other occasions.

With some short directions  
for a Godly life.

Written by *Iohn Collet* Dr. in Di-  
vinity, and sometime Deane  
of *St. Pauls, London.*

LUKE 22. 36.

*Watch and pray continually, that ye may  
be counted worthy to escape all those things  
that shall come to passe, and that ye may  
stand before the Sonne of man.*

LONDON,  
Printed by E. G. for *Iohn Benson.*  
1641.





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TO  
THE RIGHT  
WORSHIPFULL,  
THE MASTER,  
WARDENS, and  
ASSISTANTS  
Of the Honourable  
Company of the  
*Mercers London.*

May it please you :



Reason is that  
w<sup>ch</sup> entitles  
man sole Mo-  
narch of the  
great Universe. Re-  
ligion purifies reason,

## *The Epistle*

the want of which was  
the cause that the best  
Philosophers walked  
but by candle-light. Of  
religion the chiefe part  
is a devout ejaculation  
of the soule toward  
Heaven, thredding and  
boreing the skies and in  
an instant uniting Man  
to his Maker : Here  
within this little Enchi-  
ridion is set downe an  
exact forme how we  
may converse with  
God. Short indeed,  
yet significant ; and  
therefore now againe  
revi-

## *Dedicatory.*

revived to the just  
taxation of our late  
rude, sudden and ex-  
temporall effusions of  
undigested prayers, ut-  
tered by præsump-  
tuous and audacious  
zelots, who are o-  
ver-familiar with the  
Almighty, and afford  
him lesse respect then  
they doe their tributa-  
ries. These pithy pray-  
ers were compiled by  
D<sup>r</sup>. *Iohn Collet* Deane of  
S<sup>t</sup>. *Pauls*, and this said, e-  
very one will guesse the  
reason for the Dedic-  
A 5 tion.

## *The Epistle*

tion. They were long since printed, and the former ages made manifest their approbation by their close embracements of them. Hard it was to gaine a præfident, which was (by a perswasion of the publique good) rather extorted then delivered. By these you may trace the secret devotion of our ancestours, and clearly finde the tender age of Enthusi- asmes. Set formes of prayers are no new things.

## Dedicatory.

things. They began with *St. Paul*, who as *St. Chrysostome* observes begins all his Epistles with a prayer ; and that nowhere differing. *St. Pauls* Vicar, ( I meane our bountifull Founder ) hath done the like for all occasions. You see the generall good, the preservation of our Founders name ; let me adde the strict bond of gratitude to your selves, who , among many more , were pleased to make me a living character

*The Epistle Dedicatory.*

racter to witnesse his  
Charity, enforces an  
humble tender of these  
his devotions from the  
hand of

*Your most humbly*

*devoted,*

HENRY MYRIEL.



The Life of that Re-  
verend Divine, Dr.  
COLET, sometime  
Deane of S<sup>r</sup>. Pauls.



John Colet, son  
of Sir Henry  
Colet, Mercer  
and twice Lord  
Major of Lon-

don, was the onely surviving  
child his parents had of two  
and twenty. Thus God though  
he brake the Ring, left them  
the Diamond in preserving  
him alive.

In his youth he visited for-  
raine parts, and the scattered  
per-



perfections of severall Nations he collected and distilled into himselfe. Returning home, in Oxford he publiquely expounded all S<sup>t</sup>. Pauls Epistles, with no lesse profit to others then applause to himselfe. He taught the Learned there to beate their Swords into Mattocks, and their Speares into Pruning-hooks, to turne Disputes into Doctrines, Controversies into positive Divinity.

Then began the beames of his worth to shine to the Court, and King Henry the seventh, (a knowing Prince who generally grounded his favour on desert) for his well expounding S<sup>t</sup>. Pauls Epistles made him

him Deane of St. Pauls in London. Here Colet read his former Lectures over againe, preferring rather to set on the Table wholesome cold meat which had been there once before, then to feed his Auditours with flesh halfe raw, though hot from the spit.

But day shall as soone be without night as a grand merit without envy attending it. Some accused him as not thorough paced in his Religion, and confining on heresie in some opinions, as denying due reverence to Images and Saints, &c.

But as our Colet preferred the immediate going to God before mediation of Saints,

*Saints, so God gave him the happinesse to have direct ac-  
cesse to his earthly King with-  
out applying himselfe to the  
favour of Courtiers. King  
Henry 8. had the hearing of  
his cause, and dismissed him  
with this worthy Testimony:  
Let other men choose what  
Doctours they please, this  
man shall be my Doctour.*

*He was (as I may say) a  
Luther before Luther for his  
Doctrine. A strict shunner of  
vice in himselfe, and punisher  
of it in those that were under  
him. Looke on this Treatise to  
behold his faith, and on St.  
Pauls Schoole (which he foun-  
ded) to see his Charity.*

A



A fruitfull direction,  
and order of a good  
Christian life: very profi-  
table to be regarded of all  
people. With sundry fruit-  
full precepts to be fol-  
lowed. Made by that  
worthy man, D. Colles  
sometime Deane  
of S. Pauls.

**R**Emember first of all  
(vertuous Reader)  
that it is high wis-  
dome, and great perfection  
thy selfe to know, and then  
thy selfe to despise; thou  
must know that thou hast  
nothing that good is of thy  
selfe,

## *The order*

selfe, but of God: for the  
gifts of Gods nature and all  
other temporall gifts of this  
world, which be lawfully  
and truely obtained, well  
confidere I, be come to thee  
by the infinite goodnesse  
and grace of God, and not  
of thy selfe. Wherefore and  
in especiall it is necessary  
for thee to know, that God,  
of his great grace, hath made  
thee his Image, having re-  
gard to thy memory, under-  
standing, and will: and that  
God is thy maker, and thou  
his wretched creature, and  
thou art redeemed of God  
by the passion of Jesus  
Christ, and he is thy helper,  
thy refuge, and thy deliverer  
from

*of a Christian life.*

from all evill, and to consider and know the goodly order which God of his infinite wisdom hath ordained thee to be ordered by: as to have these temporall goods for the necessity of the body, the body and sensuall appetites to be ordered by the soule, the soule to be ordered by reason and grace, by reason and grace to know thy duty to God, and to thy neighbour, and by all common reason if thou doe keepe this convenient order to God and his creatures, they shall keep their order to thee: but if thou do breake thy order to them, of likelyhood they shall

## *The order*

shall breake their order to thee, for how should thy wife, children, servants, and other creatures with thee which thou hast doings, do their duty, and keepe their order to thee, if thou dost not so to God and to them? And also thinke thou of a surety, that if thy sensuall appetite be not ordered by reason and grace, thou art worse ordered then a beast; for thou then livest out of order, and so doth not a beast, which is a great shame and rebuke to thee being a reasonable creature, and without the great mercy of God, it shal be thine eternall destruction: wherefore I say,

con-

*of a Christian life.*

consider what thy sinne is,  
in the ignorance of God, of  
thy selfe, and of thine owne  
evill, and of his holi-  
nesse: and search thine  
impenitency in this, that  
thou makest too light ac-  
count of Gods justice, and  
therefore thy heart waxeth  
hard, it is farre without fee-  
ling of faith, either toward  
God, or love towards thy  
neighbour, so that thou  
likest and lovest sinne, and  
hast no grieve nor hatred for  
it: Examine further, whe-  
ther thou hast not neglected  
Gods word, either not  
in diligent hearing of it  
preached or read, or when  
thou hast heard it, in not  
regar-



## *The order*

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in diligent hearing of it  
preached or read, or when  
thou hast heard it, in not  
regar-

## *The order*

regarding it : nay whether thou hast not had more delight to read unprofitable things favouring altogether of the flesh, such as thou shouldest be afraid once to thinke of, as it would have befeemed thy holy profession, and whether thou hast not rebelled against it, while thou hast withstood the working of it, that should mortifie the old man, changing it, and gaining upon it daily, till it be framed to Gods most holy will : and if thou shalt finde these things in thee ; then judge thy selfe of sinne, that thou be not judged of the Lord for it is a fearefull thing to

fal

*of a Christian life.*

fall into the hands of the living God: Moreover judge thy selfe for putting no difference betweene Gods wil, and thy corrupt will, through which thou hast neglected Gods will, and love thine owne, to flie from his, and follow thine owne, which then hath plainly shewed it selfe, when his was plainly taught to be contrary to thine, and yet thou didst yield to it, in breathing forth unseemly and ungodly pangs, ragings and murmurings against it, & therefore judge thy selfe of this intollerable pride of minde, and stubbornnesse of heart, and of these unbridled affections,

## *The order*

fections, rebelling and murmuring against God, and mis-judging of him that nproveth thee: Further, whether thou hast judged thy selfe for neglect of prayer, when thou hast omitted many daies, never regarding it, but as a profane person hast not once thought in thy duty therein: and whether thou hast prayed, hast done it in the ceremony, without taste or remorse of faith or sinne, in such coldnesse and broken sort, that there hath beene no life nor comfort in it: Judge thy selfe, whether in prayer, thou hast practised the exercises of a broken heart healed in the

Christ

*of a Christian life.*

Christ, and changed into  
righteousnesse: whether the  
just meditation of Gods  
goodnesse moveth thee to  
offer the sacrifice of thank-  
giving, and worketh in  
thee the love thereof, that  
thou mightest be stirred up  
to love him, and to walke  
in that obedience that he  
requieth of thee; and be-  
cause the abusing of Gods  
creatures is a great sinne,  
examine thy selfe, whether  
thou dost misuse them in a  
forgetfulnesse of God, in  
pride of life to please thy  
selfe in the creature, more  
then in the Creatour, see-  
king with the abuse of  
them to set forth thy selfe in  
pride

## *The order*

pride, to please thy selfe and  
the fleshly eyes of other, ra-  
ther then in humbleness, to  
use them to the pleasing and  
praising Almighty God the  
Creator. In the use of all  
which things, the love of  
God which appeareth un-  
to thee, should have pro-  
voked thee to a continual  
meditation, to make thee to  
spie out sinne in thy selfe  
and to judge that to be sinne  
which is sinne indeed, and  
in no wise to mince or di-  
minish it, or to cover it with  
the fig-leaves of thine owne  
vaine excuses, but to lay it  
open before the Lord, na-  
kedly and plainly as it is, so  
that thou call not sinne  
right-

*of a Christian life.*

righteousnesse , nor righteousnesse sinne : good evil , nor evil good : but condemne that which thou knowest to be sinne , to abhorre it, to flie from it, without all hypocrisie and cloaking of it with selfe-love, or nourishing it, or else with lightnesse and contempt to dwell in it : and therefore thou must examine this sinne thoroughly, of not applying thy heart and minde to meditate and understand, to believe and taste of the worke of thy salvation wrought in Christ crucified, through which thou walkest in a security wanting



## *The order*

faith and yet not feeling thy  
want, wanting the food of  
life, and the taste of God,  
and yet hungr'est not after  
it, but thinkest thy self full,  
when thou art empty, and  
neverthelesse art not empty  
and poore indeed to begge  
it at Gods hands the sup-  
plier thereof; through  
which thou feelest not thy  
incorporation into Christs  
body, to feele the effect  
thereof in Christs death, to  
die from sinne in his resur-  
rection, to live to righteous-  
nesse: In his Ascension to  
aske after heavenly things  
and to leave the earth and  
flesh, in his comming againe  
to be ready with faith & joy

*of a Christian life.*

to meet him: And herewith-  
all weigh what a great sinne  
it is, not to hearken to the  
spirit of God, when it might  
worke in thee, whereby thou  
dost grieve it and quench it,  
when thou dost not gladly  
obey it, and yeeld to the  
motions of it : and there-  
fore judge thy selfe, for not  
putting off the old man  
with all his workes, and  
for not putting on the new  
man, in bringing forth the  
fruits of regeneration, for  
not considering thine exile  
in the flesh from God, or in  
this world from heaven : to  
lament it, and the cause of  
it, and to extoll the provi-  
dence of God by which

## *The order*

thou livest : and for being idle, vaine, proud, in thinking, speaking and doing. **A**gain, for not feeling the estate of Gods afflicted Church, to sorrow in the affliction of it : for not seeking zealously to glorifie his Gospel, through which thou art not throughly touched for any false doctrine, idolatry or sinne : for standing against which, the Saints of God have beene, and are daily persecuted and killed, and yet thou livest carelessly without feeling of it, and art at a good point, sinke it, swim it. To conclude then, I mean by sinne whatsoever is declared to be sinne

*of a Christian life.*

sinne in the word of God,  
which lieth either seene or  
unseene in our hearts, of  
what estate soever we be,  
and appeareth in life, which  
is found out by the word of  
God, & so adjudged, which  
thou oughtest to lament  
before God in the exer-  
cises of a broken heart, to  
beate downe thy heart  
with humblenesse to cause  
thee to begge mercy of  
taste of heart, and of  
very need, to seeke that  
heavenly Phisition Jesus  
Christ, and of eager desire  
to feed on him by faith to  
the assurance of life and  
salvation, that the sweet-  
nesse thereof may worke in

## *The order*

thee the love of thy God to  
praise him, the love of his  
written word to doe it,  
and in doing it, to deny  
thy selfe, thy will, af-  
fection and life; that with  
humblenesse thou maist  
walke alwaies with and be-  
fore the Lord, in the holi-  
nesse and righteousness that  
pleaseth him, knowing that  
his eye doth search thy  
heart and life, to see in it his  
will done and obeyed: I say  
alwaies, thou which when  
thou dost not, thou displea-  
sest him, and therefore must  
aske mercy, and so if thou  
continually strive and la-  
bour to do it, he doth accept  
thy imperfect doings in  
Christ

*of a Christian life.*

Christ, to encourage thee to take better hold, and to doe better, &c. Wherefore, think and thanke God, and utterly despise thy selfe, and thinke thy selfe a wretch, in that God hath done so much for thee, and thou hast so oft offended his highnesse, and also done him so little service: & surely it is also great wisdom for thee to thinke, that if it had pleased God for to have given to al other men grace, as he hath given to thee, that they would have served him, better then thou hast done: wherefore by his mercy, and grace call unto thy remembrance the degree or dignity which

## *The order*

Almighty God of his goodnesse hath called thee unto, and according thereto yeeld thy debt, and do thy duty: First and principally, honour God as thy Maker, love him as thy Redeemer, feare him as thy Judge. Secondly, thy neighbour which is thy superior obey: have concord and peace with them which be like with thee in degree: and have mercy on thy inferiours. Thirdly, provide thee to have a heart purged. and a good custodie of thy tongue: and in all thy words and deeds, have ever in thy minde that thou shalt die shortly, and that God heareth,

*of a Christian life.*

reeth, and seeth every thing,  
and that nothing is so pri-  
vily done, but it shall bee  
made open. And every mor-  
ning among other thy me-  
ditations and prayers, pray  
unto thy Lord God that the  
day following thou maist  
use this wretched world,  
in thy thoughts, words,  
and deeds, that thou maist  
by the merits of Christs  
passion, eschue the paines of  
hell, and come to the joy  
everlasting: and in execu-  
ting thereof, keepe truth in  
words and deeds, defend no  
man, nor no matter against  
the truth. In all things  
thinke and trust in God, and  
he shall direct thy waies :  
Trust



## *The order*

Trust not to thine own wit,  
but feare God, and he will  
keepe thee from evill: be  
content to heare good  
counsell though it be con-  
trary to thy will, for he is a  
very foole that will heare  
nothing gladly but that is  
according to his owne  
mind: doe no man harme,  
least thou suffer the same; as  
thou wouldest be done unto,  
so doe thou unto others: be  
such to others, as thou desi-  
rest they should be to thee.  
If thou be religious, remem-  
ber that the due execution  
of true religion, is not in the  
wearing of the habit, but  
with a cleare mind in very  
deed, to execute the rules  
of

*of a Christian life.*

of true religion, and the ordinances thereof : If thou be laye and unmarried, keep thee cleane unto the time thou be married, and remember the sore and terrible punishment of *Noahs* flood, and of the destruction of *Sodome* and *Gomer*, done to man for misusing the flesh : and if thou intend to marry or to be married, and hast a good wife, thanke God therefore, for she is of his sending ; and remember that there be three things pleasing to the Spirit of God: that is to say, concord betweene brethren, love and charity betweene neighbours, and a man and wife well

## *The order*

well agreeing together: and have in remembrance, that the intent of marriage is not in the beastly appetite of the flesh, but to eschue the sinne thereof or to have children: And if thou have children, as much as thou maist, bring them up in vertue, to be the servants of God, for it were better for them and thee, not to be borne then otherwise. In thine authority, busie thee rather to be beloved of thine inferiours, then to be dreaded: Let thy subiects and servants rather serve and obey thee for love, then for dread or need: with such a soveraigne goodnesse govern

*of a Christian life.*

governe thy subjects, that they may be glad to serve thee, both in punishment, and in cherishing: Keepe a measurely meane, be not too straight, forgive not too soone, keepe a convenient measure in all thy workes: goe not to meate but as a reasonable man, with thanks to God for his gifts, and then remember, that moe be sick, and die by superfluties of meats and drinks, then otherwise: Wherefore eat with measure, to live in health; at thy meate, have no other but honest communication, and such as is according to thy knowledge; back-bite no man, be merry in honesty, for

## The order

for sorrow and care hath  
killed many, and no profit  
is therein. In no wise swear  
without compulsion of the  
Law, for whereas is great  
swearing, from thence is ne-  
ver the plague of God. In  
no wise brawle. nor chide,  
for *Salomon saith, Better is a  
little with joy, then much with  
brawling and contention.* and  
he saith, *an evill person is  
ever chiding*; and therefore  
the Angell of God shall be  
sent against him: Be content  
at all times to give part of  
that which God hath sent  
thee, for he will not heare  
the cry of the poore, he  
shall cry to God and not be  
heard: with good provi-  
dence

*of a Christian life.*

dence and discretion see the time where, when, how, why, and wherefore thou speakest, dost, or biddest any thing to be done : when thou deemest or judgest any thing to be done, in poore or rich, behold and consider the cause, and not the person: be as meeke in other mens causes and offences as in thine owne : sit never in doom and judgement, without pittie and mercy ; for while thou hast pittie and mercy on other mens offences, thou hast mercy on thine owne : for in what measure thou measurest to others, it shall be measured to thee againe ; yet thou must

## *The order*

must execute judgement: for man  
to doe mercy and justice, in man  
more pleasing to God, than ly  
to pray or doe sacrifice unto he  
him; Judge no man by lightly  
suspicion, first prove and lov  
then judge; in doubts, re thi  
ferre the judgement and tha  
sentence to Gods might fur  
and what thou knowest no and  
commit it to God; have and  
little or none affection of foc  
these earthly and transitory and  
things; for blessed is the ric vai  
man that trusteth not in dor  
money or treasure; remem he  
ber as a man loveth, so he is hin  
for the lover is in the thing and  
loved, more properly than but  
in himselfe; wherefore if kill  
man love earthly things, he fou  
may

*of a Christian life.*

may be called an earthly man, but if he love properly heavenly things or God, he may be called an heavenly or a godly man; therefore love God and heavenly things, for undoubtedly that is the best and most assured love, for they be, and ever shall be permanent, and all earthly things be soone vanished and ended, and so the love of them is in vaine. Also, it is high wisdom to feare God; for that he saith himselfe, Feare not him that may kill the body, and cannot hurt the soule, but feare him that can kill the body, and also the soule, and commit them to



## The order

to everlasting paine. Wherefore every evening ere thou go to bed, call to thy remembrance, as much as thou canst, thy thoughts, words and deeds, said and done that day: and if any hap- pened to thine owne profit and to the pleasure of God, heartily thanke him, for his grace it was done: and if any have beene contrary to his will and pleasure, as heartily mercy, and reconcile thy selfe shortly unto him by repentance, to shunne the everlasting destruction of thy soule: For *St. Augustine* saith, *There is not a greater madnesse, than for a little temporall delectation*

## *of a Christian life.*

tion which is soone done, to lose  
the eternall joy, & to be bound  
to everlasting paine : From  
the which, the Almighty  
Father by his infinite pow-  
er and mercy, and bitter  
passion and infinit wisdome  
of Jesus Christ; and by the  
infinit goodnesse and cha-  
rity of the holy Ghost, keep  
us now and for ever, Amen.

James 5. 20.

Let him know, that he which  
hath converted a sinner from  
going astray out of his way  
shall save a soule from death,  
and shall hide a multitude of  
sinnes.

OF



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odon  
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## Of Prayer.

**P**ayer, is the first thing where-  
with a Righteous life begins,  
and the last wherewith it ends:  
it is the ladder to Heaven, the Christi-  
an Sacrifice, the Iust mans joy, the  
Diavels scourge, and the Soules solace!  
They are the most gracious and sweet  
odours, those rich presents and gifts,  
which being carried up to Heaven,  
doe best testifie our dutifull and fer-  
vent affection to God; and are the  
undoubted meanes of purchasing all  
favour and grace at Gods hands.  
Whosoever shal call on the Name  
of the Lord shall be saved, *Ioel 2.*  
*32.* And indeed to this calling God  
hath commanded us and will this way  
chiefly be worshipped, and magnified  
by

## Of Prayer.

by us, Call upon me in the day of trouble, and I will heare thee and deliver thee, and thou shalt glorifie me. *Psal. 50. 15.* Aske, and shall be given you, *Math. 7. 7.* *God is said to be rich to all them that call upon him; not because he either can or cannot give without asking, but he hath appointed prayer as an ordinary means between him and us.* Our Saviour hath assured us, what so ever we aske the Father in his Name, he will give it us, *Iohn 16. 23.* and in *Psal. 50.* Heare, O my people, and I will speak, I am God, even thy God. Thine and Mine are positive Relatives, each hath deep interest in others. So that, my God thou art Holy, my God thou art happy, in having so good a God as our God, so ready, and willing to do thee good.

This Holy and Religious duty of Prayer with respects unto the circumstances of person and place, is distinguished into private, and publique:

1. Private Prayer, is a Conferen

## Of Prayer.

or private Communic. tion, of a faithfull  
Soule with God; desiring the removeall  
of all corruptions, and supply of grace,  
craving at Gods hands for himselfe or  
others, certaine blessings or benefits, or  
giving thanks for some received.

In private Prayer, men are not com-  
pulsively tyed either to time, place, or  
forme; but may use it according to the  
exigence of their occasions; I will  
that men pray in every place, lif-  
ting up pure hands, without  
wrath, and doubting, 1 Tim. 2.8.  
It is the devout lifting up of the mind  
to God, without uttering the hearts  
griefes, or desires, by open voice. So  
Anna prayed. 1 Sam. 1. 13. She spake  
in her heart, but her voyce was not  
heard. The necessity of prayer is great,  
without which nothing can be obtai-  
ned at Gods hands; for St. Pauls  
admonition to the Thessalonians was  
to pray continually, 1 Thes. 5. 17. But  
that every word must first be weighed  
in the ballance, that they be not found  
too light, and thereby our prayers  
C ——— against

## Of Prayer.

against sinne be turned into sinne. Be not rash with thy mouth and let not thy heart be hasty to utter any thing before God. Eccl. 5. 2. When thou prayest, enter into thy closet and when thou hast shut to the doore, pray to the Father, Math. 6. 6. The Royall Prophet watered his countenance with his teares, and communed with his own heart in the night. Evening morning, and at noone will I cry aloud, and he shall heare my voice. Thus much of Private, and mental in the lifting up the mind to God, and vocall in the secret uttering of griefes of an anguished and penitent soule, with words to Almighty God.

2. Publique Prayer, is a devout and reverend expression of the mind unto Almighty God, under a certaine forme of words, by the whole Congregation: to the which the use of the tongue is required, and to this end it was chiefly and especially made, that God might be magnified by it, and his loving kindness declared to the children of men.

## Of Prayer.

Out of the aboundance of the heart, the mouth speaketh : with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation, Rom. 10. St. Paul thought it more for Gods glory, and his owne good, If prayer might be made, and thanks given in his behalfe by a number of men, 2 Cor. 1, 11. The Prince and people of Nineveh assembling themselves together in publique prayer, darted up such fervent and zealous prayers to God, that he spared them, and diverted his purpose of destroying them, Ionah 4.

The prayers we make joyntly in the whole Congregation of the Church, doubtlesly are done with more comfort, then those in private ; For, the things we aske for, are desired, approved and sought for, by all the people by one generall consent ; and should our zeale and devotion be faint or slacke, or behaviour unreverent in our prayers in the House of Almighty God, the



## Of Prayer.

example of another mans fervency and alacrity in that duty may serve as a spur to the furtherance of mine. And againe the good which we doe in publique Prayer, is more then that in private, for beside the good benefit we procure to our selves, the whole Church is bettered by our example. Secret neglect of a private person is but his own harme, but one mans contempt of publique prayer in the Church may be, and often is hurtfull to many men. Davids exhortation to sing praises to God in his Courts, was according to the use he often vowed to the Lord, which was the sacrifice of praise and thanksgiving. I will praise the Lord in the Congregation. I will wash my hands in innocencie, and so will I come to thy Altar, Psal. 138. 1. O worship the Lord, in the beauty of holinesse, Psal. 96. 9. The reverend forme and solemnity of Common prayer is the cause that Religious minds are so inflamed with publique devotion. It is the speciall meanes

## Of Prayer.

helpe our weaknesse and imbecillity in this exercise, for otherwise of our selves we are lesse apt to performe unto God so Heavenly a service. And this duty being the publique Act of the whole Congregation requires accordingly more care in externall appearance and demeanour in the Church which God hath named the House of prayer, The place where his Honour dwelleth; a Court beautified with Celestiall Powers; A place where Almighty God doth sit to heare, his Angels attend to further our humble requests and petitions. Therefore be carefully mindfull of the duty and glory of the place, and say in thy heart with joyfull a'acrity, when thou enterest into the house of this our gracious, loving and mercifull Lord God. O come let us worship, and fall down, and kneele, before the Lord our maker. Psal. 95.

Preparation or Premeditation (which ought to be before prayer) is a segregation of our thoughts from

## Of Prayer.

worldly cares, and a cleansing of our consciences of notorious sinnes, with due, and awfull consideration, of the Majesty of that great God wee are to speake to, fearing to come into his presence irreverently.

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven, and thou upon earth, therefore let thy words be few, Eccles. 5. 2.

Wash you, make you cleane, put away the evill of your doings from before mine eyes, cease to do evill, Isaiah 1. 16.

Before thou prayest prepare thy selfe, and be not one that tempteth God, Eccles. 18. 23.

Let the words of my mouth, and the meditations of my heart be now and ever acceptable in thy sight, O Lord my strength and my Redeemer, Psal. 19.

What

## What prayer is.

**P**ayer is an humble Request either of the heart, or tongue, or both unto God; proceeding from our beliefe and acknowledgement of his Power as God, and of his goodnesse as our Father in Iesus Christ, to supply all our necessities; with thanksgiving unto him for any blessing received.

The parts of Prayer are usually three :

1. Humble Confession.
2. Petition or Supplication.
3. Hearty Thanksgiving.

### I. Confession.

Which is an humble and Penitent repetition of our former wickedness; with an acknowledgement of punishments and miseries thereby deserved, and with an earnest desire and prayer for absolution, and that for Iesus Christ alone.

He that covereth his sinnes shall not prosper, but who so confesseth

## What Prayer is.

and forsaketh them shall have  
mercy, *Prv. 28. 13.*

I said I will confesse my trans-  
gressions to the Lord, and thou  
forgavest the iniquity of my  
*Psal. 32. 5.*

If we confesse our sinnes, be  
faithfull and just to forgive us  
sinnes, and to cleanse us from  
unrighteousnesse, *1 Iohn 1. 19.*

My misdeeds prevaile against  
me; O be thou mercifull to  
sinnes, *Psal. 63. 3.*

### 2. Petition.

Petition or Supplication is that  
of Prayer, in which we beseech  
the Authour of all good, and punisher  
of all ill, for all the mercies, comforts,  
graces, and blessings of this life  
the life to come, and for deliverance  
from all the feares, ills, dangers, and  
punishments of this life and the life  
to come, for our selves and others, and  
for the merits of Christ Iesua alone  
his mediation.

Hearke

## What Prayer is?

Hearken unto my voice, **Psal. 27. 8.**  
Lord, when I cry unto thee: have  
mercy upon me, and heare me,

Hear me, O God, in the mul-  
titude of thy mercy: even in the  
truth of thy salvation, **Psal. 69. 14.**

Who can tell how oft he offend-  
eth? O cleanse me from my se-  
cret faults, **Psal. 19.**

Have mercy upon me, O God,  
after thy great goodnesse, accor-  
ding to the multitude of thy mer-  
cies do away my offences, **Psal. 51.**

Whosoever shal call on the name  
of the Lord shall be saved, **Rom. 10.**

### 3. Hearty Thankesgiving.

Thankesgiving is an humble and  
joyfull acknowledgement and expres-  
sion of our thanks unto Almighty God,  
for any mercy or blessing received, or  
promised; and for preservation and  
deliverance from any calamity, danger,  
or distresse with deniall of our owne  
merits of the least of these, and a mag-

## What Prayer is?

acknowledging of the greatnesse and goodness  
of God unto us in and through Ie-  
sue Christ.

Give thanks unto the Lord, and  
call upon his Name, *Psa.* 105.

Whatsoever ye doe in word  
or deed, doe all in the name of the  
Lord Iesus giving thanks to God  
the Father, and by him, *Col.* 3. 17.

My mouth shall daily speake  
thy righteousness and salvation  
for I know no end thereof, *Psa.*  
71. 13.

O that men would therefore  
praise the Lord for his goodness  
and declare the wonders he doe  
for the children of men: that they  
would offer unto him the sacrifice  
of thanksgiving, *Psa.* 107.

O Lord thou art my God, I will  
exalt thee, I will praise thy name  
for thou hast done wonderful  
things, *Isa.* 25. 1.

What shall I render unto the  
Lord for all his benefits he hath  
done unto me?

I will

## Pious Ejaculations.

I will take the cup of Salvation,  
and call upon the Name of the  
Lord, *Psa.* 116.

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### Short pious Ejaculations

or Prayers, for our holy  
exercise in the day.

*When we first awake in the morning.*

**G**OD be mercifull unto me,  
and blesse me, and shew  
me the light of his countenance,  
and be mercifull unto me.

Praise the Lord, O my soule,  
and all that is within me praise  
his holy Name.

Thou hast in love to my soule,  
delivered it from the pit of cor-  
ruption, *Isa.* 38.17.

It is the Lords mercy that we are  
not consumed, because his com-  
passions faile not, they are new  
every morning, great is thy faith-  
falsesse, *Lament.* 3.23.

Lord



## Pious Ejaculations

Lord let the light of thy grace  
countenance shine upon me this  
and evermore.

At our uprising.

**G**od the Father, God the Son  
God the Holy Ghost, blesse me  
day and ever, and grant that my  
may be rai'ed from all sinfull desires  
the flesh, and to walke in newnesse  
uprightnesse of heart. Amen.

At our apparelling.

**G**ood Lord God, cloib my soule  
the Ornaments of thy Heaven  
grace, and that I may be covered  
the Robes of Righteou'nesse putting  
the Lord Iesus, making no provision  
the flesh to fulfill the lusts thereof.

At the washing of our hands.

**W**ash my soule, O Lord, from  
all uncleanness, and purifie  
away

## Pious Ejaculations,

away the evill of my doings from  
before thine eyes, and sprinkle  
cleane water upon me, and cleanse  
me from all filthines. *Ezech. 36. 25.*

At our going out of doores.

Into the hands of thy unspeakeable  
mercy, O blessed Lord, I commend  
my Soule and body, beseeching thee to  
blesse, keepe and defend mee this day  
from all danger that may assault the  
body or hurt the soule. Illuminate my  
understanding, guide and direct me in  
all my actions, and blesse my going out,  
and coming in, this day and ever-  
more, Amen.

Lord be thou with me, and keep  
me this way that I goe, and give  
me bread to eate, and rayment to  
put on, *Gen. 28.*

The Lord God blesse and keep  
me, make his face to shine upon  
me, and be gracious unto me, and  
grant it may goe well with  
me this day and ever, *Numb. 6. 25.*

O

## Pious Ejaculations.

O Lord, I beseech thee blessed  
servant this day, *Nehz. i. ii.*

Leade me, O Lord, in the way  
of thy truth; and guide me forth  
mercies sake, *Psal. 5. 8.*

At our lying downe in Bed.

**I**n the name of the Father, Son  
and holy Ghost, I lay me downe  
to sleepe, desiring thee, O Lord, for  
Christ his sake, to defend me this night  
from sudden death, and all danger,  
to raise me by thy mighty power to  
light of the next day, and grant in  
same, I may walke uprightly before  
in holinesse of life and conversation,  
to the glory of thy great Name,  
comfort of my owne soule, through  
Christ my onely Lord and blessed  
viour, Amen.

Lord, thou knowest my down  
sitting, & my uprising, thou un  
derstandest my thoughts long before  
thou art about my path & my  
and spiest out all my waies, *Psal.*

Return

## Pious Ejaculations.

Returne to thy rest, O my soule,  
for the Lord hath done graciously  
with thee, *Psal. 116.*

O Lord hide not thy face from  
me, least I be like to them that go  
downe into the pit, *Psal. 143.*

Glory be to the Father, &c. Amen.

At our entrance into the Church.

I Will wash my hands in inno-  
cency, and so will I come to thy  
Altar, *Psal. 126.*

Keep thy foot when thou goest  
to the House of God, and be more  
ready to heare then to give the sa-  
crifice of fooles, for they consider  
not that they doe evill, *Eccles. 5. 1.*

Draw not nigh hither, put off  
thy shooes from thy feet, for the  
place whereon thou standest is  
holy ground, *Exod. 3. 5.*

*Meditations in the Church.*

Surely the Lord is in this place,  
*Gen. 28. 16.*

Have

## Pious Ejaculations

Have thou respect unto thy servant, and to his supplication, Lord my God, to hearken to cry, and to the prayer which thy servant prayeth before thee this day.

And hearken thou to the supplication of thy servant, and of thy people, when they shall pray towards thy holy Place, and hear thou in Heaven thy dwelling place, and when thou hearest give, 1 Kin. 8.

O Lord incline thine ear to hear, for we doe not present our supplications before thee, for our Righteousnesse, but for thy great mercies.

O Lord heare, O Lord forgive, O hearken and deferre not for our owne sake; O my God: for thy City, and thy people that are called by thy Name.

Now therefore, O our God, heare the prayer of thy servant, and his supplication, and cause thy

## Pious Ejaculations.

thy light to shine upon thy Sanctuary, *Dan.*  
17, 18, 19.

Hear the voyce of my supplica-  
tion when I cry unto thee, when  
I lift up my hands towards thy  
holy Oracle, *Psal.* 28. 2.

Wee will goe to the Altar of  
God, even to the God which com-  
forteth our soule, and in an ac-  
ceptable time will wee make our  
prayers, even in the multitude of  
thy mercies, *Psal.* 43. 4.

Lord we have loved the habita-  
tion of thy House, and the place  
where thy honour dwelleth, *Psal.*  
68.

We will acknowledge thee in a  
great Congregation. Wee will  
praise thee among much people,  
*Psal.* 35. 18.

Glory be to the Father, &c.

Our behaviour in the Church.

It ought to be reverent and devout,  
for which purpose David has lefrun

## Meditations

a patterne in the 95 Psalme, O Lord  
let us worship and fall downe  
kneele before the Lord our maker,  
There must be an outward expreſſe  
by the body of the inward intentione  
the heart, shewing the humility of  
soule by the flexion of the knee. Sing  
and body must joyne together in  
humble Adoration. The Captaine of  
Lords Host commanded Ioshua  
loose his shooe from off his feet  
the place whereon he stood was  
ground, Iosh. 5. 15. there must be  
awfull Reverence as in the presence  
of God. he hath promised to be  
present, and he that shall dare pray  
if God were not here, when he  
prayed shall hard'y find him any where  
and be assured that the prostration,  
dejection of our bodies to God in  
holy Church, shall be the raising,  
exaltation of our soules. Exalt ye  
Lord our God, and worship at  
foot-stoole, for he is holy, Re.  
19. Ye are bought with a price  
therefore glorifie God in ye

## *in the Church.*

O body and spirit, 1 Cor. 6. Let all  
things be done decently and in  
order, 1 Cor. 14. The first Cove-  
nant had also ordinances of Di-  
vine Service, Heb. 9. 1. He that hath  
brought us for the selfe-same  
end. Sing is, 2 Cor. 5. 5.

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Most







Most comfortable  
Prayers, for *Sunday*  
*morning.*

**O** Lord my God and Heauenly  
Father, blessed be thy Name  
euer: dispose my heart, open my  
eyes, and giue mee thy holy Spirit, to a  
true acknowledgement of all my sins,  
that my prayers may be heard of Thee,  
in the Name of thy Sonne Iesua Christ  
our Lord. Amen.

A Psalm.



Hear me when I call,  
O God of my right-  
teousnesse, for thou  
hast set mee at li-  
berty when I was  
in trouble; haue mercy vpon  
me, and hearken vnto my prayer.

My

My voice shalt thou hear  
times, O Lord, early in the morn-  
ning will I direct my prayer  
thee, and will looke up.

For thou art the God that  
no pleasure in wickednesse, nei-  
shall any evill dwell with thee.

Therefore, O Lord rebuke  
not in thine indignation, nei-  
chasten me in thy displeasure.

Have mercy upon me, oh Lord  
for I am weake, oh Lord heale  
for my bones are vexed.

Turne thee, oh Lord, and  
ver my soule, oh save me for  
mercies sake.

For in death no man remem-  
breth thee, and who will give  
thanks in the pit?

Wherefore away from me  
that worke vanity, for the Lord  
hath heard the voice of my  
plaint.

The Lord hath heard my  
tion, the Lord will receive  
prayer.

## *Sunday morning.* 3

For why? my righteous God try-  
th the very heart and reines.

And my help commeth of God,  
which preserveth them that are  
true of heart.

Therefore will I give thanks  
unto thee, O Lord, with my whole  
heart, and I will speake of all thy  
marvellous workes.

I will be glad and rejoyce in  
thee, yea my songs and praise will  
make of thee, oh thou most  
highest!

For God is a righteous Judge,  
strong and patient, and God is  
provoked every day.

If a man will not turne, he hath  
bent his Bow, and will whet his  
word, and make it ready.

## *Morning prayer.*

**M**ost mighty and gracious  
God, which hast brought  
me out of the nights darknes, into  
the light of the day, make me in the  
light

light of thy truth to see the  
of thy love, that I may rejoyce  
the day of my visitation and  
tion, whereby the day spring  
on high hath visited me, and  
the day of salvation thou wilt  
courage me. This day make me  
thy voice, and not harden my  
through unbelieve or decei  
nesse of sinne, but that by  
may enter into the promised  
give grace unto me (O Lord  
to all thy people to walke  
diligently, and dutyfully in  
vocation, to doe such good  
wherewithall thou mayest be  
pleased; and that walking  
waies, I may worke out my  
tion with feare and trembling  
that all my meditations, thou  
words, and works may tend  
edifying of my Christiã bre  
the discharge of my duty, the  
solation of my conscience, and  
glorifying of thy most holy  
which art my God, my guide

*Sunday morning.* 5

Saviour and defender; to whom  
we all praise and glory, power,  
and might, Dominion and Majesty,  
now and for ever, Amen.

*I I. Morning prayer.*

Yeeld thee humble and hearty  
thanks, O heavenly Father, in  
thy Sonne Iesus Christ, for thy  
innumerable benefits poured upon  
my soule and body, and also that  
thou hast kept me this night past  
from many evils, both spirituall  
and corporall, and of thy great  
mercy, dost offer and give unto  
me time and space to repent, and  
to amend my life, so as I might live  
obediently, not as I will, but as  
thou wilt: and as my body doth  
draw continually neerer & neerer  
to the end (the grave I meane) so  
my soule might approach unto his  
presence, that is heaven, and not hell:  
for in one state we stand not still,  
but either we are neerer the happy  
state

state of life, or else the unhappy condition of death eternall. Wherefore, O my deere Father, I beseech thee to be mercifull unto me, and as of thy goodnesse thou givest me time to repent, so of the same thy goodnesse in Christ, I humbly beseech thee to give me thy gracious gift of true, holy, perfect, and perpetuall repentance, that I may more and more lament my former sinfull life, trusting unfainedly in the rich mercies of thee my God through the merits of thy Son Jesus Christ, for the pardon of all my finnes, and grant O Lord, beseech thee, that I may unfainedly purpose, and effectually labour to amend my life this day, and long as I have to live, to the praise of thy Name, and the good example of others. And forasmuch as thou knowest my weaknesse, ignorance, and great untowardnesse, to carry any crosse or affliction, that thou wilt of thy mercifull

mercifull  
order  
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*Sunday morning.* 7

full goodnesse, so temper and order all things towards me this day and ever, that I be never tempted or proved further then I shall be able to beare, but so to helpe me in the same, as may be most for thy glory, and my comfort. And although (O God) thy goodnesse, mercy, and truth to mankind in all thy works doth abundantly appeare, yet herein chiefly thou declarest thy selfe to be most favourable, merciful and gracious, that not suffering us to walke in darknesse, ignorance and blindness, thou hast given us thy most holy and blessed word, to be a lanthorne to our feet, to lighten our steps in the path-way of everlasting life, least we should walke in the shadow of death; In which thy most blessed and sacred word, thou hast finally and perfectly set forth unto mankind, so much of thy glorious Majesty as was expedient for us to know; and not



onely that, but hast herein a se  
 fully expressed thy most holy and  
 blessed will, whatsoever is needful  
 sary for the salvation of mankind  
 to be knowne, to bring him to  
 life everlasting. Give mee grace  
 most mercifull Father, that for this  
 high a treasure left amongst us, we  
 may be thankfull, reverently in the  
 brace, accept, and esteeme of the will  
 same, as the most precious Jewes do  
 in earth, and be therein confirmed  
 most strongly, that all things  
 therein contained bee most undoubtedly  
 true, not by any mortal man, but  
 by the most holy Spirit in man,  
 penned and written for the comfort  
 and behoofe of man: Father, and  
 that I may most humbly, lowly,  
 ly, and with most high reverence  
 submit my selfe thereunto, as becom  
 commeth thy eternall Majesty  
 and the word proceeding out of  
 thy most blessed mouth: that I  
 may with reverence, and obedience,  
 read, heare, and occupie my selfe

*Sunday morning: 9*

in a selfe in the same to the comfort of  
oly my soule, and the increase of thy  
glory: lighten my understanding  
(most deare Father) with thy most  
holy Spirit, that I may learne,  
clearly conceive & understand the  
things therein contained, which  
no mortall man can conceive, save  
those that have learned of thee, &  
whom thou by thy holy Spirit  
doest lighten and instruct. Guid  
mee deare Father with thy most  
holy Spirit, that having the true  
understanding of the mysteries  
therein contained, I may be fully  
established, and confirmed in the  
true knowledge of thee my deare  
Father, and of thy beloved Sonne  
my Lord and Saviour Jesus  
Christ, and in conscience through-  
ly perswaded, that I have my full  
perfect salvation and life everla-  
sting in him, and through his  
atonement made by his death  
and passion. That I doe not vainly  
abuse the knowledge of thy most  
sacred

sacred word, to satisfie vaine  
 riosity, or bragge of knowledg  
 but onely to the relceving of  
 hungry and wounded consciences  
 to the loosing of my fetters  
 soule, and the appeasing of  
 sorrowfull heart: that I may  
 the end of my life, walke in  
 cerity before thee my heavenly  
 ther, in the comforts of thy de  
 Sonne my Saviour, uphold  
 still by the mercifull power  
 the holy Ghost, to thine e  
 lasting praise and glory for e  
*Amen.*

*A confession to God  
 the Father.*

**O** Lord my God, I confesse  
 thee that my heart is unclea  
 that I am of polluted lips, w  
 lowing in the dung, and stink  
 in the rottennesse of mine ow  
 sinne, so that I may justly trem  
 to appeare before thy glori  
 present

## *Sunday morning. II*

presence, much more to present  
unto thee thy pure praises out of  
my defiled mouth: but who ex-  
cept thou, oh Lord, can make me  
cleane, and what is pure which  
thou hast not purged? Therefore  
oh Father of life, O Lord of light,  
with all the forces of my soule, I  
doe beseech thee to helpe me thy  
servant, whom of thy mercy thou  
hast created: cleanse my filthinesse,  
lighten my darknesse, enflame my  
coldnesse, quicken my dulnesse,  
awake my drowfinesse, revive my  
deadnesse: repaire the ruines of  
my soule, enlarge the frame of the  
understanding thereof, cleanse it  
from all earthly corruption, gar-  
nish it with thy heavenly graces,  
that it may be conveniently both  
fit and furnished to receive thee,  
that thou mayest make thine en-  
tery, and possesse that which is  
thine owne both by creation, and  
also by redemption: and that as  
thou art exalted above all crea-  
tures,

tures, so above all creatures, I may feel  
honour thee and praise thee, myself  
with that affection wherewith man  
weakenesse is able, either to do the  
to desire, but with that perfecting reb  
wherewith in duty I should, and the  
wherewith thy Saints and Ang con  
gels indeed doe: for what worl fait  
praise can I give unto thee, by rig  
whose goodnesse I was created, by the  
whose mercy I was redeemed, by thi  
whose power I am preserved, and Son  
by whose grace I looke to be glo the  
rified? when I was not, thou didst ho  
dest make me; when I was low ver  
and forlorne, thou camest down  
and tookest mortality upon thee  
to redeeme me: these and many o  
ther benefits have I received, some C  
in hand, & some in hope, although  
through my owne sinfull demer- Se  
nor, I have almost both let goe my an  
hold, and lost my hope: therefore b  
O Lord, I most humbly beseech ar  
thee save thy servant, save one of m  
thy members, though poore and c  
feeble:

## *Sunday morning.* 13

I feeble : save I say a part of thy  
selfe , be as great in pardoning  
those that are submitted unto  
thee, as in punishing those that are  
rebellious : powre upon my heart  
the sweet streames of thy mercies,  
conforme my life , confirme my  
faith, settle me in a right and up-  
right course, and continue me in  
the same even unto the end: grant  
this O Father, through thy deere  
Sonne Jesus Christ, to whom with  
thee and the holy Ghost , be all  
honour and glory, for ever and e-  
ver. Amen.

### *A devout prayer to Jesus Christ.*

O Most sweet Saviour, & merci-  
full Redeemer, Jesus Christ the  
Sonne of God, who although thou  
art high, yet art thou most hum-  
ble: and as thou art omnipotent, so  
art thou most meeke, & as thou art  
most mighty, so art thou most mer-  
ciful: to thee oh Christ the giver

of all felicity, the Father of He-  
 ven hath given all power both  
 Heaven and in earth. Thou art  
 true Pastor of our soules, thou  
 our Messias, thou castest off  
 that sue unto thee: but as thou  
 hast taken away the hand writing  
 that was against us, and hast fa-  
 nied it to the Crosse, so art thou  
 ready to impart the merits of thy  
 passion to all such as with true  
 repentance of their sinnes, com-  
 upon thee faithfully: Wherefore  
 my sweet Saviour, I most faithfu-  
 ly and unfainedly acknowledge  
 the benefits that thou hast bestow-  
 ed upon me, and stedfastly beleve  
 that thou being an immaculate  
 Lambe, in whose mouth was never  
 found guile, diddest suffer most  
 cruell torments at the hands of  
 sinners, for the love of us most  
 wretched sinners: for the which  
 cause I most heartily beseech thee  
 and most humbly pray thee to ac-  
 cept me into the number of them

whom

## *Sunday morning. 15*

whom thou wilt receive to mercy  
and favour; and although I of my  
selfe be most unworthy thereof,  
yet thy merits can make me wor-  
thy; to them I flie, craving that  
I may be so armed, and defended  
by them, that I may subdue the  
world, the flesh, and the devill, even  
as thou hast gloriously conquered  
sinne, death, and hell. Thou seest  
O my Saviour, how I am daily  
and hourelly beset with these three  
enemies, and so hardly besieged of  
them, that without thy helpe, I  
can by no meanes escape, but that  
I must needs be a prey unto one  
of them: strengthen me therefore  
oh Lord, that neither the one with  
carnall lust, neither the other with  
delectable pleasures, nor Sathan  
with all his craft and subtill devi-  
ces, get the dominion over me:  
thou hast bought me, thou hast  
paid for me: save, keepe, and de-  
fend me, be alwaies ready at the  
voice of my crying, powre into  
me



me thy grace patiently to abide thy divine pleasure in all things and make me both at this present and in all the daies of my life, to have but my mind, and profoundly to row in my heart, the mysteries of the painefull passion, and so to be filled with the remembrance thereof, that sinne may no more prevaile with me, and that Satan mine old enemy may well perceive that he hath neither part nor fellowship in me, but that I am both body and soule altogether thine: to whom oh my sweet Saviour, with the Father and the holy Ghost, be ascribed all power, glory, and honour for ever and ever. Amen.

*A prayer to the holy Ghost.*

**O** Holy Spirit, worthy of all honour, which makest up the Almighty Trinity, which proceedest

*Sunday morning.* 17

dest from the Father and the Son,  
and art equall to either of them  
in glory, differing from them  
but onely in property of person,  
which of thy goodnesse forgivest  
the sinnes of them that amend,  
which with thy holy breath clean-  
est mens minds, comforting them  
when they be in sorrow, cheering  
them up with pure gladnesse, when  
they be in heavinesse, leading them  
into all truth when they be out of  
the way, kindling in them the fire  
of charity when they be a cold,  
knitting them together with the  
glew of peace when they be at  
variance, and garnishing them  
with sundry gifts which professe  
the name of thy Son Jesus Christ,  
by whose working all things live,  
which live indeed, whose delight  
is to dwell in the hearts of the  
simple, which thou hast vouch-  
safed to consecrate for Temples to  
thy selfe: wherefore I doe beseech  
thee, oh deere Father, to main-  
taine

tainē those thy gifts in me, and of mine  
 increasē them daily more & more what  
 that by thy governance the lusts of the  
 of the flesh may die in me, and to the  
 desire of the heavenly life, may thy  
 quicken and increase. Let me be  
 passe, I beseech thee, oh my God, in  
 through the misty desert of this world  
 (thy light going before me) I doe  
 as I may never be defiled with  
 the vices, nor be entangled with  
 any errors disagreeing from  
 truth, which the true Catholic  
 Church hath delivered unto  
 by the instinct of thee, which livest  
 and raignest with the Father, and  
 the Sonne everlastingly, to whom  
 be all honour and glory for ever  
 Amen.

*A fruitfull Prayer to God*

**O** My deare Lord and God  
 what is this world? it is  
 it is a palace of vaine pleasure  
 cage of iniquity, or rather lust  
 and

## *Sunday morning.* 19

of misery: and what am I Lord,  
what am I? but a friend of this  
present evill world, and an enemy  
to thee: what am I but a child of  
wrath, and sonne of darknesse, so  
glued to sinne, and lymed with  
iniquity, that my body is a body  
of sinne? what then, O Lord, shall I  
doe? shall the mountaine of sin  
oppresse me, or the world with the  
baites of vanity so choake me that  
I shall never like an Eagle flie to  
the carcase, nor be able to cry for  
helpe to thee the onely morning  
Starre, which art wont to spread  
forth the beames of comfort unto  
the needy in time of extremity. O  
Lord my God give me wings of  
faith to flie unto thee, and poure  
upon me the dew of thy blessing,  
that I may bud and beare the fruit  
of holinesse, through the operati-  
on of thy gracious beames: Give  
me thy grace, that I faile not in  
my vocation, that I may do good,  
and eschue evill, and so make good  
that

that vow which I made unto the stand  
 in my baptisme. Save me from everlasti  
 ling and st y my feet from And fo  
 ping, by thy holy word, which it with  
 the glasse of thy will, that ben and ev  
 guided over this mysty desert, safely  
 may arrive at the Land of promise shadow  
 and palace of rest in a lively faith eover  
 through thy deare Sonne Ies guide a  
 Christ, to whom be all honor and defence  
 glory for ever. Amen. hands  
 lone l

*A prayer for the Church, and in the  
 true worship of God. and pr  
 ion, t*

O Most gracious God and loving ay ha  
 Father, looke in favour, I do throu  
 beseech thee, upon the Church ever it  
 nerally dispersed throughout the most g  
 whole world, and whom by their let  
 malice of Satan and tyranny and dil  
 Antichrist thou seest continually bough  
 assailed with many and great dan that ou  
 gers. Be thou therefore, O Lord, glory,  
 castell of defence, a buckler and of other  
 rocke strong and forcible to withsomfor  
 stand

*Sunday morning.* 21

stand the force and fury of all adversaries that rise up against it. And for the better comfort, endue it with faith unfained, wherein it and every member thereof, may safely runne and repaire under the shadow of thy sacred wings, whenever perils approach. Graciously guide and govern it, by taking the defence thereof into thine owne hands to whom it specially, and alone belongeth; and let it hold in the true course of professing and practising of thy true Religion, that the adversaries thereof, may have no cause to condemne it through sinne, which howsoever it may seeme to dwell in the most godly while we live here; yet let us alwaies have an eye, and diligent watch over all our thoughts, words, and workes, that our light may shine to thy glory, our good, and example to other, in peace and warre, in comfort and calamity, and not to be